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A CHARGE,

DELIVERED TO THE

CLERGY OF THE DIOCESE OF MONTREAL,

On the 30th January, 1852,

AT

THE PRIMARY VISITATION,

HELD IN

The Cathedral Church of Montreal,

BY FRANCIS FULFORD, D.D.,

LORD BISHOP OF MONTREAL.

**Published at the request of the Clergy and Laity present on
the occasion.**

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A CHARGE,

By the Rev. Dr. Do.

MY REVEREND BRETHREN,

The Primary Visitation of the Bishop of a new Diocese marks an important epoch in our ecclesiastical annals; and I doubt not that we all have looked forward to this occasion of our assembling together with no small degree of interest and anxious expectation. May the Spirit of Wisdom from above, and the Spirit of Love and of Strength rest upon us all, and overrule our purposes and deliberations, now and always, to the glory of God, the edification of the Church, and the salvation of our own souls.

It is my wish, in the first place, to direct your attention to the real position, which, as members of the United Church of England and Ireland, we occupy in this Diocese. While spiritually we are identified with the Church in the mother-country,—emanating from her, using the same liturgy, subscribing the same articles, blessed with the same apostolic ministry, visibly forming part of the same ecclesiastical body, and claiming as our own all her mighty champions, confessors, and martyrs—yet in a political sense, and as regards temporalities, and everything that is understood by a legal establishment, or as conferring special privileges above other religious communities, we are in a totally dissimilar situation. Whether it ever was contemplated in these respects to carry out the theory of the Church of England in Canada, certainly it never has been practically effected; politically considered, we exist but as one of many religious bodies, consisting of such persons as may voluntarily declare themselves to be members of our Church; and who thus associate together because they are agreed upon certain principles and doctrines, according to which they believe it to have been from the beginning the rule of the Church to serve and worship God. The abstract truth of any religious principles or doctrines in no way depends on the

degree of countenance which they may receive from the authorities of the State, nor can there be the slightest advantage or wisdom, but quite the reverse, in putting forward claims of the nature above mentioned, which we cannot fully substantiate, and which, circumstanced as we are here, if they were to be granted to us to-day, it must be absolutely absurd for us to expect to maintain.

But while we have been held to be identical with the Church in England, this practical and essential difference in our political and legal position has never been provided for; and the consequence has been, that we have lost the administrative power provided for the Church by its legal establishment at home, and none has been supplied, adapted to our condition here. We seem to have been deprived of the ecclesiastical law of England, and have not been provided with any recognized and effectual means of self-government for those, who associate themselves together as members of our communion in Canada. The only alternative has been to seek a remedy in the discretionary exercise of Episcopal rule and superintendence; an alternative, which is not always available in all cases, and which, by casting too much weight and responsibility upon the individual judgment and discretion of the Bishop, has a tendency to deprive his decisions of much of that influence and authority which ought to attach to all the acts of the ecclesiastical body.

It cannot be thought unreasonable that we should all anxiously seek a remedy for this evil. It was a full consciousness of our unsatisfactory state in this respect that influenced the Bishops assembled at Quebec at our recent Episcopal Conference, when we unanimously agreed, amongst others, to a resolution expressing opinions almost identical with those which we lately embodied in the proceedings of our "Church Society," at one of the meetings of the Central Board, viz: "That in consequence of the anomalous state of the Church of England in these Colonies with reference to its general government, and the doubts entertained as to the validity of any code of ecclesiastical law, the Bishops of these Dioceses experience great difficulty in acting in accordance with their episcopal commission and prerogatives, and their decisions are liable to misconstruction, as if emanating from their

individual will, and not from the general body of the Church; and that therefore it was considered desirable that the Bishops, Clergy, and Laity of the Church of England, in each Diocese, should meet together in Synod at such times and in such manner as may be agreed: the laity meeting by representation, and that their representatives must be communicants." I most firmly believe that a provision, such as is thus recommended, for the purpose of supplying sufficient means of self-government for the Church, (having reference of course only to those who, by voluntarily joining our communion, must of course be subject to its rules), would not only have the happiest influence on the Church at large, but would also strengthen the true and legitimate influence of the Bishop, and cause increased reverence and respect for his office and authority.

The learned Thorndike, a divine by no means inclined to make light of the universally acknowledged law of the Primitive Church, that "without the Bishop nothing was to be done," thus expressed his opinions, writing just two hundred years ago: "But if the rank of Bishops over their presbyters be not only a just human ordinance, but estated in possession of sixteen hundred years, without deceit or violence at the beginning, let me have leave to think it will be hard to show a better title of human right for any estate upon the earth. How much more when the possession is avouched to have been delivered from the hands and time of the Apostles, must it needs seem strange that the successors of their place should be destroyed by the sons of their faith. * * * He that acknowledgeth, and is glad to see these heads stand in their right place, looking back upon their beginning, which was to succeed the Apostles over several presbyteries, in the place which they held over all for the time, must needs miss their relatives, the bodies of these presbyteries in the government of the Churches, * * * joining them with and under the Bishops, for assistance in all parts of the office hitherto proved common to both. * * * He that aimeth at the primitive form, and that which cometh nearest the institution of our Lord and His Apostles, must

* Thorndike's "Primitive Government of Churches," ch. xiv.

"not think of destroying Bishops, but of restoring their presbyteries."

The exact details of any measure, making provision for some sufficient ecclesiastical government and rule, need not be everywhere and at all times identical, but it should be effectual. It cannot be reasonable or just for so large a body, as our Colonial Church now is, to be left in its present anomalous and unprovided state. And from the first all ecclesiastical discipline and government seems always, as Churches became settled, to have partaken of a Diocesan character, in due subordination to the decrees and canons of the Church, as set forth in national, provincial, or general councils, and to the authorities and order of the particular body, ecclesiastical as well as civil, of which they formed a part, so that the general unity might not be broken. "*Ridiculum est dicere,*" (writes St. Augustine, Bishop of Hippo, when asked to interfere in the concerns of another Bishop's Diocese), "*quasi ad me pertineat cura propria nisi Hipponensis ecclesiæ. In aliis enim civitatibus tantum agimus, quod ad ecclesiam pertinet, quantum vel nos permittunt, vel nobis imponunt earundem civitatum episcopi fratres et consacerdotes nostri.*"

But whatever may be the ecclesiastical constitution of the Church to which we belong, whatever provision may be made for its self-government, however suitably adapted to the circumstances in which we are placed in relation to the civil powers, and our fellow-citizens around us, it is still for us, my Reverend Brethren, to remember that, under any circumstances, no blessing can be looked for upon our Zion, no growth and increase of spiritual life within her courts, unless there be also present with us faithful, godly, and laborious ministers, God's Remembrancers, Watchmen in Israel, who shall bear witness for the truth by their lives, as well as by their doctrine, and point out to their flocks the way to heaven by walking in it themselves. The teaching of Gospel truths in the preaching, and the exemplification of Gospel obedience in the lives of the ministers of Christ are a great and

* S. August Opera. Tom: ii. 65. "It is absurd to say that I can have any charge, except in what relates to the Church in the Diocese of Hippo. In other cities we only act so far, in what relates to ecclesiastical affairs, as our brethren the Bishops of those cities, and our associates in our holy office either permit us or lay upon us a duty."

powerful means, in the hand of the Lord, for pulling down the strong holds of Satan and establishing the kingdom of God. But while publishing to others "the glad tidings" of salvation, let us for ourselves "make our own calling and election sure;" let us strive to observe that steady consistency of character in our general conversation, that gravity of deportment that becomes our holy office; and "keep our own bodies under, and bring them into subjection, lest while preaching to others we ourselves become castaways."* Besides being our interest, this is our bounden duty for promoting the success of our ministry; since, whatever grace may attach to direct ministerial acts, "which be effectual, because of Christ's institution and promise,"† yet the prayers of an ungodly man can be of little use to others, and no unction can be hoped for to descend on the people from the skirts of our garments, unless we ourselves have received an anointing from above. Moreover, unless we have analyzed the tear of penitence when dropping from our own eye, how can we recognize it when bedewing a brother's cheek, unless we ourselves have tasted of the bread of life, how can we describe to others its strengthening powers, unless we have drank of the fountain of life, how tell them of its cleansing and refreshing virtues, unless we ourselves "have been with Jesus," and with Him, "entered within the veil,"‡ how can we enlarge upon the excellence of His communion, the fulness of His temple, or the splendours of His throne?

The office and the work of the Ministers of the Church are thus strikingly described by one of our poets:—

"There stands the messenger of truth: there stands
The legate of the skies!—His theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out
Its thunders; and by him in strains as sweet
As angels use, the Gospel whispers peace.
He 'establishes the strong, restores the weak,
Reclaims the wanderer, binds the broken heart;
And arm'd himself in panoply complete
Of heav'nly temper, furnishes with arms,
Bright as his own, and trains, by ev'ry rule
Of holy discipline, to glorious war,
The sacramental host of God's elect."§

* 1 Cor. ix. 27.

† Articles of Religion, xxvi.

‡ Heb. vi. 19.

§ Cowper's Task: Book 2.

But we must look at the duties of the clergy, not only towards those within our own communion, but also towards those who are without. The visible unity of the body of Christ is marred by the sins and weakness of man, and the unbeliever and the ungodly draw from thence much encouragement to gainsay the truths of revelation, and the plain requirements of the law of God. If, therefore, the differences that exist between various religious communities, are not thought of material importance, they must surely appear to us to be unjustifiable and sinful; if, however, we think ourselves justified in maintaining them, we ought to be fully persuaded in our own minds of the grounds upon which they are founded. But in all such questions let it be our care still to maintain our Christian charity, to contend for truth, not for victory: to condemn, not persons, but their errors, and to be far more diligent in declaring positive truths, than in denouncing the belief or practice of our neighbours. A little religion is very apt to engender a violent spirit of partizanship, a larger measure of grace and knowledge, while it confirms us in our own position on better and clearer grounds, teaches us also more correctly in what way we ought to act towards others. "We have just enough religion, (says an excellent author,) to make us hate, but not enough to make us love one another."* "If we establish truth, error will fall of itself, not immediately perhaps, but gradually and finally. Belief cannot be forced. To attempt it will only generate hostility. But by the exercise of Christian virtues, by upholding the truth with meekness and gentleness, by putting the most candid construction upon the motives of them that be in error, by inducing them to view the truth from other points than those to which education or habit have accustomed them;—by such methods will the Christian Religion be most successfully propagated."† If you endeavour to cultivate such a spirit, no one, whose opinion is worth listening to, will ever think the worse of you for being faithful to the specific principles of the communion to which you belong, or for being anxious to act up to the tenor of your ordination vows. Far otherwise; be assured that

* Quoted in the 451st No. the Spectator.

† Jarvis's "Church of the Redeemed;" Preface p. xiv.

your truth and consistency will gain respect and confidence, your Christian moderation and charity will win love and souls.

The controversy between the Church of England and the Church of Rome, from particular circumstances, has been renewed with increasing earnestness of late years; and as we cannot but be deeply interested in every point at issue between them, so in particular are we, no less than our brethren in England, concerned in the question of the validity of the authority, in virtue of which the Pope has recently made several high ecclesiastical appointments in England. On the validity of the authority thus assumed rests the whole fabric of the Romish Church.

The question really at issue is the Supremacy of the Pope: a Supremacy not held to consist in a mere superiority of rank, power or jurisdiction, such as have been, or are exercised by patriarchal or metropolitan Sees over other Bishops and Clergy, but in the fact that the Bishop of Rome, as successor of St. Peter, is the one Universal Bishop, Christ's Vicegerent and sole Representative on earth, the only channel of grace, and that therefore, except as deriving through him there can be no Church, no grace, no salvation. If this assumption be true, no doubt it must be wrong on any grounds to refuse submission*; but if it be without foundation then may we feel not only justified, but, because of such assumption so much the more, bound to maintain those reformed doctrines and usages which we believe to be confirmed by the

"* I am satisfied that a great many of the Laity of the Roman Catholics do not know the doctrines. It is a rule of their Church, as I have understood, that it is not necessary for its followers to know exactly what its doctrines are. There is what is called an *implicit* faith, admitted according to the established principles of that Church; and if a person can say, "I believe all which the Church believes and teaches," he is not required to explain what that is. This sufficiently signifies that he is docile, and devoted to the authority of his Church; and this, as I understand, is considered *the great virtue* of the Roman Catholic Religion. To explain myself further, I can conceive that a person may hold all the doctrines belonging to the Roman Catholic Church, excepting whatever is connected with the Supremacy of the Pope; and yet if he had drawn these doctrines by the force and exercise of his own judgment from the investigation of the Scriptures, *he would not be acknowledged* as a person within the pale of their communion. He would not be connected with the body of the Church, as not being connected with its head. I rather think that he would be pronounced, from his not yielding in the one point of submitting to the Supremacy of the Pope, and the authority of the Church, as a person to whom by the rules of that Church, salvation must be denied." *Archbishop Magee's evidence before the House of Peers*, quoted in the notes to the *Christian Institutes*, vol. iv, p. 78.

written Word of God, and to have the witness also and testimony of the Church from the beginning.

It is not now my purpose to go into the details of this argument, but I will just refer to a passage in the late "Apostolical letter of Pope Pius IX, re-establishing the Episcopal Hierarchy in England."

After alluding to "the Power of governing the Universal Church entrusted by our Lord Jesus to the Roman Pontiff," it sets forth that "the records of England bear witness that from the first ages of the Church, the Christian religion was carried into Britain, and that it afterwards flourished there very greatly; but that towards the middle of the fifth century after the Anglo-Saxons had been called into that Island, not only the commonwealth, but religion also was seen to fall into the most deplorable condition. But it is recorded that our most Holy Predecessor, Gregory the Great, immediately sent thither the Mon^{ach} Augustine." The first connection of the Church in England with the Church and Bishop of Rome was commenced by the Mission of Augustine, thus referred to in the Pope's letter. At the same time it is a well-established historical fact that though the Anglo-Saxon inhabitants were heathens and idol-worshippers, yet that there still existed in the mountains of Wales, and the West of England, where they had been driven by their conquerors, a primitive Church, the same which the Pope mentions as having "from the first been carried into Britain and which flourished there very greatly;" which Church was presided over by seven Bishops of their own, who met Augustine in conference soon after his arrival, in the year 596. Moreover they asserted their right to continue their own ecclesiastical customs, having never read in the Bible, or been taught as an Apostolic rule, that they owed any special obedience to the See of Rome. And it is furthermore a circumstance not to be forgotten that Gregory the Great himself, the very Bishop of Rome, who sent over this Missionary to the Anglo-Saxons, most pointedly declares the unlawfulness of any one Bishop setting up a claim to Supremacy, or assuming the title of Universal Bishop. "Therefore (he says writing to the Emperor Mauritius) I am bold to say, that whoever uses or affects the style of Universal Bishop, has the pride and character of Anti-Christ, and is in some measure his harbinger in this haughty

quality of mounting himself above the rest of his order. And indeed, both the one and the other seem to split upon the same rock. For as pride makes Anti-Christ strain his pretensions up to Godhead, so whoever is ambitious to be called the only or universal prelate, prefers himself to a distinguishing superiority, and rises, as it were, upon the ruins of the rest." And again he writes, "if that Universal Prelate should happen to miscarry, the whole Church must sink with him."*

It would be easy to bring a multitude of examples to prove that whatever deference may generally have been paid by the Western Church (for the Eastern Church has in all ages witnessed against the Papal claims) to the Bishop of Rome, as being the chief Ecclesiastical authority in the ancient capital of the Empire, still obedience or submission to his authority or decisions, was never held as a necessary article of faith, or his supremacy acknowledged; but I will only instance one special case, and that occurring in the middle of the third century; when under the presidency of no less a man than St. Cyprian, Bishop of Carthage, a Synod of 85 African Bishops, with the Priests and Deacons, (much people also being present) was assembled at Carthage, to determine the question of the validity of the Baptism of Heretics; and it was unanimously decided against the judgment of Stephen, then Bishop of Rome, and the custom of that Church.† And the great St. Augustine differing from Cyprian upon a point connected with the same question, quotes approvingly Cyprian's own words to show, that no one Bishop has a right to impose his opinion, as binding upon the rest. "Non solum ergo mihi salvo jure communionis adhuc verum quærere, sed et diversum sentire concedit. Neque enim quisquam nostrum (inquit Cyprianus) episcopum se episcoporum constituit, aut tyrannico terrore ad obsequendi necessitatem collegas suos adigit."‡ And it does seem extraordinary if it be as binding on the conscience to

* Collier's Ecclesiastical History, Book 2.

† Poole's Life of St Cyprian, p. 606.

‡ St. Augustine: Opera, Tom. 9. 110. "He not only therefore grants to me the right, without any breach of our full communion, to search out the truth in this particular, but also to differ from him. For none of us (says Cyprian) sets himself up as a Bishop of Bishops, or binds down his colleagues, by any tyrannical assumption of authority, to a compulsory obedience."

believe in the supremacy of the Pope as it is in the atonement of Jesus Christ, that it is left in Scripture to be supported by the slender testimony of one or two passages of doubtful interpretation; and that St Paul in all his preaching never hints at such a necessity, while he specially sets it forth as a claim to consideration, and mark of his faithfulness, that he had withstood St. Peter to the face, when he thought him in error.* "And is it not marvellous (asks Dr. Barrow, in his matchless and unrefuted treatise on this subject) that Origen, St. Hilary, St. Cyril, St. Chrysostome, St. Hierome, St. Austin, in their commentaries and tractates upon those places of Scripture, "Tu es Petrus," "Pasce oves," whereon they now build the papal authority, should be so dull and drowsy as not to say a word concerning the Pope."†

The rejection of this unwarranted usurpation of authority over all other Churches by the Bishop of Rome, was the first actual step, and practically the most important one, in the Reformation of the English Church in the 16th century; and being thus set free from all foreign jurisdiction, and consequently from any necessary submission to every custom, or belief in every doctrine, which may happen at the time to be in force at Rome and to have the papal sanction, the Church in England was able to consider in detail what further reforms either in doctrine or discipline were required. It was not a work completed at once, or by one generation of men; but in the end it resulted in two inestimable blessings, which we now possess as our inheritance, which have preserved to us "the truth once delivered to the saints;" and which, I trust, we shall faithfully hand down to those that come after us.

The first and greatest of these blessings was the Bible, which now once more received its due reverence and regard; and, having been translated into the language known and used by the people, was placed by command in all churches and places of public worship, that it might be read by all for their guidance and comfort, and be referred to by all who, respecting any matters of faith or doctrine, wished to "search the Scriptures to see whether these things were so."‡ And it is the great excellence of the

* Gal. 2. 11. † Christian Institutes, vol. 4. page 160. ‡ Acts, xvii. 11.

Church, to which we belong, that, in all her formularies and articles, she shrinks from no enquiry, and fears no comparison with the Written Word; and teaches expressly in her 6th Article, that "Holy Scripture containeth all things necessary to Salvation, so that whatsoever is not read therein, nor may proved thereby, is not to be required of any man, that it should be believed as an Article of Faith, or be thought requisite or necessary to Salvation."

The other blessing I refer to is "The Book of Common Prayer," which serves not only as our guide and assistant in public worship, and in most simple and spiritual language leads us with one mind and one voice to praise and worship God; but it also provides us with confessions of faith, and standards of doctrinal truth, by means of which the maintenance of a full and pure system of Christian belief is always preserved, and the Gospel-message necessarily set forth before men.

The weakness of man, is so extreme, the temptation to evil so great, and false doctrine so agreeable to our natural inclination, that we may truly bless God that we have not been left, each of us to search out for himself, without such a guide to help us, the great and essential truths contained in the Word of God.* And when we number up the amount of the ever-varying and increasing interpretations affixed to the same passages of Scripture, and affecting most important doctrines: and when we so often hear of the falling away of whole congregations, as well as of individuals, from the faith, which once they believed and maintained, we

* "Q. What need we catechisms, while we have the Bible?

A. Because the Bible contains all the whole body of religious truth, which the ripest Christian should know, but are not all of equal necessity to salvation with the greatest points, and it cannot be expected that ignorant persons can cull out these most necessary points from the rest without help. A man is not a man without a head and heart, but he may be a man if he lose a finger or a hand, but not an entire man, nor a comely man without hair, nails, and nature's ornaments. So a man cannot be a Christian or a good and happy man, without the great, most necessary points in the Bible, nor an entire Christian without the rest. Life and death lieth not on all points alike, and the skilful must gather the most necessary points for the ignorant; which is a catechism."

"Q. But are not the articles of our Church, and the confessions of Churches, their religion?

A. Only God's Word is our religion as the divine rule; but our confessions, and books, and words, and lives, show how we understand it."—*Baxter's Catechism*.

ought not lightly to estimate the mercy of God in allowing us, together with the free use of the Written Word, to possess "the Book of Common Prayer." It is true, that notwithstanding the assistance and guidance thus provided for us, there will still be evils to correct, and deficiencies to deplore;—there may be also some seasons of less light and less holiness than others, and individual pastors may be untrue to their profession, and teach that which is contrary to the mind of the Church, and her continued faithful testimony. But, as a Church, she can scarcely fall away; she bears her own unfailing witness to the same great principles and doctrines; and through the influence of her own expositions in "the Book of Common Prayer," after a time, either forces back, as it were, her erring ones to believe and confess the truth, thus set forth, "as it is in Jesus," or causes them to go out from her, because they do not belong to her. The influence of such an authorized exposition of the Church, so simple, so scriptural, to which the Clergy are required to subscribe their unfeigned assent, and pledge themselves to conform, and which serves as the general Liturgy to be used in all our places of worship, cannot but be most beneficial, as a standard of doctrine, and witness of the identity of that Reformed Faith, which it embodies. Any mere subscription to a confession of Faith, or Articles of Religion, by the Clergy at their Ordination, or institution to a charge, can never produce the same results. Such a subscription is an act complete in itself, and testifying to the opinions of the subscribers at the time, but carrying with it no perpetual check, and bearing no audible testimony in case of subsequent unfaithfulness. Notwithstanding the many trials and persecutions which the Church of England has undergone during the last three centuries, notwithstanding the violent controversies, which occasionally, as now, have been raised within her own communion, yet she still holds fast to the same great Catholic Truths, continues faithful to the principles upon which she was reformed, believes only what the Church has always believed, and preserves her unity with the whole body of Christ, "built upon the foundation of the Apostles and Prophets, Jesus Christ being himself the chief corner-stone."*

* Ephes. ii. 20.

To you, my brethren, however, who officiate as Ministers of Christ, and conduct the public services of the Church, it belongs to see that the people, who wait on your Ministrations, have the full benefit of that provision, which has thus been made for them. Let not any irreverence or carelessness, on your parts, in the performance of your duties, lead the people to forget the nature of these services, or to *Whom* it is that your prayers are addressed. Teach them by your manner, as well as by your words, the meaning and importance of the work, in which you are engaged, and that "God is very greatly to be feared in the council of the saints, and to be had in reverence of all them, that are round about Him."* There is no one point perhaps (especially with the mixed population amongst whom you dwell) which it is more necessary to keep ever before them; without it your "prayers will be an abomination to the Lord,"† an insult to His Majesty: and the rich blessings of the Gospel will be an encouragement to sin. However rude the building in which you may assemble for divine worship, however few or humble the worshippers, "where two or three are gathered together in the name of Christ, there is He present in the midst of them;" therefore be ye very careful how ye pray, and what ye speak. Remember that your business is not merely to deliver a message or to preach certain important doctrines, but to watch over your flocks and to train souls for Heaven; so that they may be fitted to join with the people of God in those holy and blessed services, which will be the employment and the joy of the followers of the Lamb for ever and ever.

In the use of "the Prayer Book" as a standard of doctrine and exposition of faith, it should be our object, as far as may be, to act up to its teaching; and to receive what it teaches in a simple and literal meaning, without overstraining its words, or explaining them away to suit other systems, or private interpretations. Without too curiously defining the exact extent or manner of the operations of grace, we are always warranted in adhering "to the law and to the testimony" given for our use, that the Sacraments are "outward and visible signs of inward and spiritual grace, given

* Ps. lxxxix. 7.

† Prov. xxviii. 9.

unto us, ordained by Christ Himself, as means whereby we receive the same, and pledges to assure us thereto ;”* and that “ Sacraments ordained of Christ be not only badges or tokens of Christian men’s profession, but rather they be certain sure witnesses and effectual signs of grace, and God’s good will towards us by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him.”† There is nothing unreasonable in the fact that Christ works by means provided for our use, and by ordinances appointed by Him : but it will be perverting those means, and making those ordinances of no effect, if we rest in them as the end, or consider them of any force or value except as leading us to Christ. As the Bible itself, from Genesis to the Revelations is but the history of man’s fall, and his redemption by Christ, so also it is with the Church and all her ministrations ; “ being born in sin, and children of wrath, we are hereby made children of grace,” and are taught “ heartily to thank our heavenly Father that He hath called us to this state of salvation ;” and to “ pray unto Him to give us His Grace, that we may continue in the same unto our life’s end.”‡ Whatever we do, whatever ordinances we attend with an intelligent spirit, must constantly remind us of the evil of sin, and of our lost estate by nature, and that it is by grace only we can be saved ;§ and that as our persons can only be justified for Christ’s sake, so that we may have access to the Father, as our reconciled God, so only by the gift of the Spirit, purchased for us by Christ’s blood, can we ourselves be sanctified, or enabled to do that which is well pleasing in God’s sight. May we all walk worthy of this our calling in Christ ; and “ work out our salvation with fear and trembling, because it is God that worketh in us both to will and to do of his good pleasure.”¶

But where shall we look for a supply of those faithful, godly, and laborious ministers to whom I alluded before, and without whom, not only will it not avail to perfect our ecclesiastical organization, and make arrangement for our better government and

*Church Catechism. †Articles of Religion, xxv. ‡Church Catechism,

§“ We must note that in a Christian man there is, first, *nature* ; secondly, *corruption* perverting nature : thirdly, *grace* correcting and amending corruption.” Hooker’s Sermon, A remedy against sorrow and fear.

¶Phil. ii., 12, 13.

discipline, but the purity of our reformed faith will be unvalued, and our public services without a blessing. In former times the Church in these Colonies looked almost necessarily to England, both for the maintenance of her ministers, and also for the ministers themselves, who were to officiate. "Beautiful upon the mountains," and amidst the woods and desolate places of Canada have been "the feet" of many of those holy and self-denying men, who were the first to "bring good tidings and publish peace" to the rude settlers in the wilderness—men whose names live in honor amongst us, and the fruit of whose labours we are now enjoying. There may, however, be reasons why we cannot, if we wished it, depend upon a continued supply from this source; and if it were available, it might not always be desirable.

It is impossible to estimate too highly the dignity and excellence that in reality belongs to the character of the true missionary; or the importance of the work to which *they* devote themselves, who, "counting the cost," constrained by the love of Christ, have "left house, or brethren, or sister, or father, or mother, or wife, or children, or lands for His sake and the Gospel's,"† that they may go forth and preach among perishing sinners "the unsearchable riches of Christ." But men of such stamp and character are not to be called forth on every cry for help; and the immense extent of missionary work now carried on by the Church, and the many more exciting and interesting scenes of labour open before them, render it every day less likely that, if such there be, they will cast in their lot with us. While to any good and faithful men, (and others we cannot wish to associate with us here), who have been educated, and are qualified for the ministry at home, our low estate can seldom permit us to offer any thing equal to what their services deserve, and can command as a remuneration in England. If then we are to have a trained and educated clergy, we must look, for anything like a regular systematic supply, to training up a native ministry of our own. And there are some advantages in such a plan, which could not be obtained in any other way; though we may not at once be able to make every provision for this which seems requisite.

* Isaiah lii, 7.

† Mark x, 29.

It was hoped that by the establishment of McGill College in this city, the church would have possessed an institution capable of supplying us with what we require. The difficulties and disputes, that have hitherto destroyed the usefulness of that munificent bequest, are much to be deplored; and, on every public ground, I sincerely wish that they may be removed and settled. But whether it will ever become an efficient institution, and if so, whether we shall be able to associate ourselves with it, or otherwise to provide here for the education of candidates for the ministry, it is impossible for me to say. Still, in the meantime, we are not left wholly without resource. The College which the Bishop of Quebec, while administering the affairs of the undivided Diocese, founded at Lennoxville, in 1845, has already supplied us with no less than 10 of our present clergy,—and those not the least faithful of our body. And though it is not now within the limits of this Diocese, it is still open for us to enjoy the benefit of it, and I have myself been appointed one of its Trustees.*

There are at present 17 students resident there; and every year, receiving that increased support which it so much needs and deserves, I trust, the tone and character of the institution, will be rising, its usefulness more generally acknowledged, the proficiency of the students more advanced, and their training more complete.

Doubtless the first and most important point in that training, is the formation of the students' character, that their thoughts and tempers, and habits of life and conversation may be conformable to the work and office, which they seek to undertake; that they may be men of thoughtful, religious, and pious minds, fully impressed themselves with the importance of those truths, which they are about to preach to others. Without this foundation no superstructure of acquired knowledge can be raised of any efficient value for the work of the ministry. And at the age of

* The two Dioceses of Quebec and Montreal, are placed upon an equal footing in every respect, as far as is possible under the charter. The Bishop of Quebec being constituted by the charter, Visitor of the College, the only way in which the Bishop of Montreal could become officially connected with it, was by accepting the office of Trustee. But all the powers given to the Visitor, by the rules of the College, have been given to the Bishop of Montreal; and the grant of £300 sterling, for Divinity students, is enjoyed equally by both Dioceses. Another of the Trustees also belongs to this Diocese.

twenty-three years, the earliest at which any candidate can be presented for Deacon's orders, whatever practical experience may be wanting, the character in all essentials ought to be formed, and the choice made. But though this be especially necessary, we must not undervalue the importance of possessing, if possible, a learned, as well as a pious clergy. It is true that there may be spheres of duty, in which classical acquirements may seem unnecessary, and erudition thrown away; but when all the world is agitated by an enquiring spirit, when all those around us are making progress in knowledge, when truth is assailed on every side, and by every weapon, when new forms of controversy are forced upon us, or old ones reproduced, it becomes us to look well to all our armour; to be "the scribe instructed unto the kingdom of heaven, who is like unto a man that is an householder, which brought forth out of his treasures things new and old,"* and we must "be ready always to give an answer to every man that asketh us a reason of the hope that is in us."†

The proverb, no doubt, still holds good that a "prophet has no honour in his own country," and especially it is too much the custom in many quarters to look with a disparaging eye upon every thing of Colonial growth, in comparison with productions of the Mother Country. But if we never for an instant can pretend to put ourselves in competition with the valued and time-honoured institutions of England, we may yet be able to train candidates for the ministry, who shall in every respect equal most of those who may be likely, under present circumstances, to be sent out to us from home, as missionaries or candidates for ordination. And we moreover shall then ourselves know well all their qualifications and character; and if we know their weaknesses and failings, we shall also know to what we have to trust in them as grounds of hope and expectation of usefulness. They themselves also will have this further advantage, that they will be well acquainted with the country and the people, with their habits of life and thoughts; and will be prepared with more accurate knowledge to enter, (if it prove necessary,) upon any controversies, which may be prevalent here, but which may be comparatively

* Matt. xiii. 52.

† 1. Pet. iii. 15.

unknown or unheeded in England. And above all they will be fully alive to the nature of the work, which they are undertaking, and enter upon it with a full consciousness of its trials and difficulties, and will therefore be more likely to rest satisfied with their lot. Indeed, when I witness the spheres of labour in which our clergy may be called to officiate; where they must often be "hoping against hope," patiently toiling "for souls that will not be redeemed," cut off from all those who can appreciate and sympathize with their previous tastes and habits, with many an anxious intruding thought as to the future prospects of those around them in their own family, I cannot but feel how essential it is that they should be men of strong and settled faith, who in humble dependence upon God are satisfied to do His will, committing to Him all their ways, laying up their treasure with their heart in heaven. For men of such a spirit, "the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose."* Whilst we, if we be otherwise minded, though now we may be had in honour, and our cup may seem full, shall give way to them "in the regeneration," and "begin with shame to take the lowest place." There is some excellent advice bearing upon this point in a short passage from Bishop Taylor's "Holy Living," which will not be out of place for any of us: "God is master of the scenes; we must not choose which part we shall act; it concerns us only to be careful that we do it well, always saying, *if this please God, let it be as it is*: and we who pray that God's "will may be done on Earth as it is in Heaven," must remember that the angels do whatsoever is commanded them, and go wherever they are sent, and refuse no circumstances; and if their employment be crossed by a higher decree, they sit down in peace and rejoice in the event; and when the angel of *Judea* could not prevail on behalf of the people committed to his charge, because the angel of *Persia* opposed it;† he only told the story at the command of God, and was as content, and worshipped with as great an ecstasy in his proportion as the prevailing spirit. Do thou so likewise: keep the station where God hath placed you, and you shall never long for things

*Isaiah xxxv. 1.

† Dan. x. 13.

without, but sit at home feasting upon the Divine Providence, and thy own reason, by which we are taught that it is necessary and reasonable to submit to God."

I shall dismiss this subject with one remark respecting "testimonials," specially those required by all candidates for orders. The Church has carefully provided that there shall be every possible means taken to prevent improper persons intruding into the holy office of the ministry. It is hardly possible for the Bishop himself to know intimately the private life of every candidate; but three clergymen, or tutors of his College, must in the case of every one offering himself, certify "that having been personally known to them for three years last past, and *having had opportunities of observing his conduct*, they verily believe him to have lived piously, soberly, honestly, &c., and that in their consciences they believe him to be, as to his moral conduct, a person worthy to be admitted to the sacred order of Deacon."* Public notice is also given in church, in the place where the candidate usually resides, calling upon "*any person* who knows any just cause or impediment, why he should not be ordained, to declare the same to the Bishop." Now these were not meant to be mere unmeaning forms; and I consider by granting testimonials on any occasion, and specially for this purpose, that you are performing a most sacred and solemn duty, upon the due discharge of which must rest most serious and important consequences to the welfare of the church and the salvation of men.

There are many other topics of deep interest and concern, upon which I might naturally on this occasion have wished to address some observations to you; but some of these I have recently made subjects of remark in my "Pastoral Letter;" and others have been carefully considered at the Episcopal Conference held at Quebec in October last, the minutes of which will, I expect, shortly be laid before you. I should otherwise not now pass over without separate and grateful acknowledgment the operations of "the Society for the Propagation of the Gospel" in this Diocese. One department, however, there is which presses most seriously upon our attention, and which bears immediately

* Form of Testimonial.

upon, and is scarcely second to, your own direct ministerial duties ; I mean that of *Common Schools* for the great body of the people.

The system, which has lately been pursued in connection with the grants made by the Provincial Government, has proved very generally to have failed in effecting any practical good, or in satisfying the just expectations of the people, at least, in those parts of the country which I have visited. But we ought to bear in mind that such a work must be attended with considerable difficulty, to superintend it and carry it into operation successfully on any general plan. The impossibility of obtaining a due supply of competent teachers is one great obstacle at present ; but this will, it is to be hoped, be in some measure obviated before long, by the establishment of a Normal School in this city, at which they may be trained and taught. Then in many of the country districts persons can scarcely be found, who are qualified and willing to act as Members of the Boards of Management ; or if they so act, it is not always perhaps with due impartiality. I may think that more interest would be excited, and a better supervision often exercised, and more liberal help from private means often elicited, if greater facilities were offered for connecting these schools, where practicable, with particular churches. But whatever be the plan adopted, I hope we shall be anxious to assist in the great work of educating the people ; and not unfairly raise difficulties or objections, because we cannot have every thing settled after our own plans, if the government take the matter up in a liberal and equitable manner, and provide some efficient system of inspection to certify that the public money, annually voted for education, does really help forward the great object for which it is given. We all must be convinced that in a country like this where every thing is in a transition state, and full of progressive developement,—where the rude settler of to-day, rapidly becoming a thriving landholder, is before many years often the chief inhabitant of his district,—it is no unimportant matter to the state, as well as to the individuals, that his rising family should receive such an education as may qualify them to fulfil those duties of citizenship and those offices in the state, which must necessarily devolve upon them. Let us, as Churchmen, do all we can ourselves effectually to promote this necessary work, with

whatever machinery the means at our disposal may furnish us ; and let us rejoice to see *that* done by others, which we cannot do ourselves, if only it be done sufficiently. Our *Diocesan Church Society* having been so fully brought under your consideration already, I need not further allude to it now, than to say that this work of education is its especial province, if we can from any quarter obtain means for actively engaging in it.

The subject of "the Clergy Reserves" is still made matter of discussion, and will no doubt be again brought before Parliament during the ensuing Session. The amount which we receive from that source is not very large, though far more than we should wish to lose. But a greater question seems at issue in connection with this matter, than one merely involving certain pecuniary considerations. If this grant, originally made for the maintenance of the Protestant Religion, and ratified repeatedly by every form of law, and by the authority of both the Imperial and Provincial Parliaments, is not to be kept for the special purpose of its original appropriation, upon what principle are any religious endowments ever to be held sacred, or what reliance is to be placed in the security of property in these Provinces, or what faith in Legislation ?

Also with regard to the two Church Bills which passed through the Provincial Legislature last session, the one for the *Incorporation of our Church Society*, and the other making provision for the *Management of the Church Temporalities of this Diocese*, it is evident that the principles upon which they were opposed must lead to the overthrow of all acts of Incorporation for religious purposes. We wish not to interfere with others ; we only ask for powers sufficient to enable us to manage satisfactorily our own temporalities ; and it really seems a greater act of injustice to us to deny us this request, because some parties object to all such incorporations, than it can be an injury or a grievance to others, that it should be granted.*

*While these bills were under discussion in the House of Assembly, they received the decided and candid support of the Hon. Mr. Lafontaine, (the premier of the late ministry, and a Roman Catholic,) and of the Hon. Mr. Hincks, (the premier of the present ministry, and a Unitarian.) Mr. Hincks when speaking in favour of them said : "There was unfortunately a strong feeling against the Church of England, and he deeply regretted it. He was determined that he would endeavour to do justice to the Church of England. He

Finally, my Rev. Brethren, if the present be with us in many ways "a day of small things," it is also, I feel sure, a day of hope; if we are conscious of our weakness we must only be led by it more earnestly, in dependence on God's blessing, to seek to "strengthen the things that remain." But although we be little among the mighty gatherings of the people around us, yet have we fellowship with a countless host, whose tents are spread throughout all the world, and whose voices are heard in one united strain of prayers and praises in the courts of the Lord's House. The world is everywhere full of excitement, eager after progress, and pleased with novelty;

Human kind rejoices in the might
Of mutability.*

But the Church of Christ, like her great Head, is in all her great principles of faith and doctrine "the same yesterday, to-day, and for ever."† She may be rich or poor, settled or Missionary, persecuted by a Diocletian, or served by a Theodosius, but still her identity as a spiritual body is maintained, her faith unchanged, "built upon the foundation of the Apostles and Prophets, Jesus Christ being himself the chief corner-stone." Nor shall the principles of "Apostolic Order and Evangelical Truth," by which we stand, fail, though the light be quenched in one or more of its

would do that justice to the Church of England which he would do to every other Church in Canada. What do they ask in this bill, simply the power of holding property, and managing their own affairs." And in reply Mr. Hincks said: "He belonged to a body of Christians, who were very unpopular in the Province, and have very little weight, and although he never boasted of what Church he belonged to he never shrunk from any occasion of stating that he belonged to the body known as Christian Unitarians. There are two congregations in this Province; and a few years ago he asked for them, the very same privileges now asked for by the Church of England. That act passed this House without a dissentient voice. It gives us all we want simply to manage our own affairs, exactly as the Independents do. It is easy to understand that persons, who have that form of managing their Church affairs, do not require an Act similar to that now asked by the Church of England. But we get the privileges we ask for, and he would like to know whether in that case, it is proper to stand up and refuse a large body of Christians the power to manage their own affairs, in the way they desire to do. But at the present time there seems a disposition to refuse every thing like justice to the Church of England." From the report of the debates in the House of Assembly, as given in "the Globe" of June 23, 1851.

* Wordsworth.

† Heb. xiii. 8.

present candlesticks. The English Church of the Reformation for a while insular, now has her home in every quarter of the world. She embodies facts which are known and recognized. She appeals both to the Bible as the foundation, and to Catholic testimony as the witness of "the faith once delivered to the saints." She has been planted and taken root in these Provinces, in the United States, in the East and West Indies, in Australasia, and every where has raised up seed, and is full of reproductive life.

And now unto the Great Head of the Church, and to God the Father, invisible, eternal, with the Holy Spirit be ascribed all praise and glory, giving thanks for past mercies, and praying that we may have grace to keep us from falling into sin or error. And "peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."*

Out of fifty-one officiating Clergy in the Diocese, fifty were in attendance at the visitation; and altogether, including Clergy from the Dioceses of Quebec, Toronto, and New-York, fifty-eight were present.

* Ephes. vi. 23. 24.